

Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No 51.

NEW-HAVEN, MAY 18, 1822.

VOL. VI.

CEYLON MISSION.

From the Missionary Herald.

EXTRACTS FROM THE JOURNAL OF DR. SCUDDER.

Oct. 2, 1820. Went on Saturday to Batticotta. Yesterday united with the brethren in observing the Lord's supper. Mr. Winslow preached in this place during my absence.

8. This morning preached in Tamul at this place, for the first time. I hope I was better understood than on Sabbath last at Batticotta. After service went to Batticotta to visit Mr. Richards, who is much more unwell than he has been for some months past. In the afternoon preached at Matherkel, to nearly 100 persons. Preached also at another part of the village to a number of people, who had collected to attend a cock-fight. Above 100 of them were Catholics. On observing so many Catholics present, I felt my spirit stirred within me, to see their abominations. I felt much the want of a better knowledge of this language, that I might cry aloud, and spare not. Our addresses through interpreters must necessarily lose much of their effect. Soon after I left the people, they began to indulge themselves in their wickedness, paying no attention to what I had said to them.

Ignorance of the Brahmins.

24. This afternoon met several Brahmins, while labouring among the people. Many of them are very ignorant, and if we question them closely, they will leave us as soon as they possibly can; as they are ridiculed by the people, when their ignorance is discovered.

26. This afternoon we were visited by our interpreter's father. Had a long conversation with him on the subject of religion. He asked many questions, among others, if God created man a holy being, how it was possible for a holy being to sin. When I told him that the devil tempted our first parents to sin, he asked, if God made the devil, and if he made him to do this? He asked if the soul was different from the body, and, if we could not see the soul, how we could know it would suffer?

Nov. 21. Nicholas, having been here from Tillipally, visited several of my schools to-day. At Matherkel we had an unpleasant meeting with the people. They were

irritated because I would not allow their heathen sons to be taught in the school. During my interview with them, one of them declared, that God was unjust, because he made one man rich and another poor. Another asked, what sin an infant had committed, that "when its mother was taken away by death, it had no milk."

23. Performed the operation for cataract this morning. This is the third case in which I have succeeded in restoring sight to the blind.

Visit of Supyen.

Dec. 6. This day we were visited by Supyen. He said his father was willing that he should come and live here. I gave him some encouragement, that if he would be willing to become a superintendent of schools, I would employ him.

7. This morning had an interesting conversation with a Brahmin, who came for medical advice. I gave him nine chapters of Genesis,—the sermon on the mount, and a small pamphlet containing the discourses of our Lord. Last night adopted the plan I had formerly pursued at Tillipally, in calling a boy aside every evening to converse and pray with him. We have abundant reason to labour with these children, when we remember, that from among those, who have been under our instruction for several years, there have some already, as we hope, been born into the kingdom of God.

Useful labour of the Boys.

Sabbath, 17. This morning the weather being unfavourable, no meeting was appointed for the afternoon. Our congregation was 200 in number. Four Mahomedans were present. Until of late, they have never, with one exception, been here for medical advice. There is a large village of them in Wannarpanny, near Jaffnapatam. This afternoon visited from house to house, and saw a number of people. Two of the boys went out to read "the Plan of Salvation," which I had drawn up a few months since. One went to Matherkel, the other to Chillallee. The numbers to whom they read, were greater than ever before at one time, amounting to more than two hundred. It is a pleasing circumstance, that these children may be made useful at so early an age. Those who support P. M. Whelpley and Edward

Griffin, may have the pleasing satisfaction to know, that they are already beginning to be missionaries, and are my fellow-labourers in the vineyard of our Lord. As I do not think it proper to send either of the above named boys alone, two others, whose names are Samuel Willis and Daniel G. Gautier, generally accompany them, and will, before much time elapses, be able to take an active part in this work. The journal, which I have charged them to keep, shall be hereafter translated into English, and sent to the Board.

Anniversary Reflections.

This day, one year ago, we reached the place to which our eyes had long been directed, and where we hope it will be our unspeakable and delightful privilege to labour (until called by Providence to some other part of the heathen world,) until we finish our course, and enter into the rest remaining for the people of God. We have much reason to be thankful, that our health has generally been good. We have suffered but little, except from the debilitating effects of the climate. Though I have seen but little fruit of my labours, except in my boarding school, where some little good has been done, yet it is a most pleasing circumstance, that I have been tearing up the fallow ground, and preaching the Gospel to thousands of immortal souls.

20. Mr. and Mrs. Woodward being here, I intended to go this morning to the island of Caradive, which is about five or six miles from this place; but have been prevented by the rain. The people are said to be very stout heathens there.

Island of Caradive.

22. I arrived here this morning at eleven o'clock. Began immediately to deliver the message of God to the people. Sent two of the boys, whom I took with me, to read the Plan of Salvation, from house to house. Valunctaly is the name of the village where we now are. We have continued to travel until this evening; but have not yet passed through the whole of the village. The people at some places were attentive. At the first house I visited, one of the men, who were present, told me, that if I would go to church, (meaning the old Catholic church in ruins,) and call the people, if they would believe in Christ, he would. At another place the question was asked, "What does he come for; are we without religion?" I left a tract with them before I went away. At one place I found the people very attentive.

It is a most melancholy reflection, that upon the whole of this island, where there

are several thousand of immortal souls, perishing for lack of knowledge, there is perhaps, not one, with the exception of myself and one of the boys with me, who is looking to Jesus as the only hope of escape from the wrath to come. In contemplating the vast devastations sin has made, the pathetic exclamation has been forcibly brought to my mind, "O thou Adam, what hast thou done?" The fields here appear white to the harvest, but there is no one to put in the sickle.

Exertions in behalf of Females.

Sabbath, 24. I have, for some time past, been making an effort to establish schools for girls; but little yet has been done. I am glad, however, to state, that one girl is now attached to the School at Surlepurum. She was present at our service there this afternoon. We have many difficulties to encounter, when we attempt to make innovations; but we do not forget the motto of the celebrated apostle to the Indians, "prayer and pains, through faith in Christ Jesus, will do any thing."

27. This afternoon I found three girls at the school in Surlepurum; one was absent. It is certainly a matter of thankfulness to the great Head of the Church, that he should thus smile upon the attempts of his unworthy servant. To His name be all the praise.

28. This day C. E. Layard, Esq. provincial judge of the district of Jaffna, visited us. He addressed a large number of people, who were assembled to meet him. The bungalow, in which I preach, was not large enough to contain them. He explained to them the ten commandments. During his discourse he took the opportunity to tell them, that he was glad to hear that they had begun to pay attention to their females and send them to school; that the way to make them useful, was to instruct them; and he hoped that the time would soon come, when the females of this place would be an example to females around them. These observations from one so much respected by the people, will have much weight.

The state of the School in five different places is quite encouraging.

OSAGE MISSION.

From the American Missionary Register.

EXTRACTS FROM THE JOURNAL OF THE UNION MISSION, FOR DECEMBER, 1821.

Dr. Palmer's Health Restored.

Saturday, December 1. Dr. Palmer has so far recovered his health, that he thinks

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he shall be able to accompany Brother Redfield to the boat. Though he has set off in good spirits, yet, it being quite rainy, we fear how it will turn with him. In a family situated like this, how important that a physician should have good health. The brethren took a discourse with them, expecting to hold meeting to-morrow with the hands. May they be in the spirit on the Lord's day.

Monday, December 3. Awakened this evening by the return of the monthly concert. Never did a mission in any country have greater need of help from God. We have been led to remark, that the blessings which we need lie beyond the power of man to bestow. Events, unforeseen, and uncontrollable by mortals, have risen to obstruct our progress. Report tells us, that the Osages have been distressed by their enemies. This should call forth our compassion, and teach us to resign ourselves, and our work, into the hands of Sovereign goodness.

Tuesday, December 4. Dr. Palmer returned with his health much improved. At the camp he assisted in cooking, and felt a better appetite for food. It is a general remark among us, that journeying, lying in the open air, roasting your meat, and eating it when hungry, is conducive to health, where the fatigue or exposure is not excessive.

New settlers arrive.

Several families arrived in waggons from Missouri. They came by way of Harmony, and met Brother Chapman and Requa pursuing their journey in good health and spirits. These people have been expecting to settle on this side the Arkansaw, between this place and Fort Smith; but the late official orders for white people to leave this part of the country wholly disconcerts their plans. They have encamped for a few days near this establishment.

Loss sustained by the settlers.

Friday, December 7. The Missouri people have lost nine horses, stolen by the Little Osages. We would acknowledge the good hand of God towards this mission, in preserving our horses and cattle, while hundreds have been stolen from our neighbours.

Lord's Day, December 9. Two men arrived, who state that they passed by Harmony from Missouri, and that Messrs. Chapman and Requa had reached that station in health. We have felt more anxious for Brother Chapman, in consequence of the sickness which overtook him, and his company, in crossing the country last

autumn. Several strangers present in our worship to-day.

Departure of the Settlers.

Wednesday, December 12. Part of the Missouri people have moved forward; yet they know not which way to go, nor where to settle, for it is not yet decided how much of the territory is to be ceded to the Choc-taws. Let us not complain of missionary hardships, when new settlers, for the sake of the world, endure so much greater.

Situation of the Osages.

Brother Woodruff reached here this evening. He found the Osages divided into several parties, along the Verdigris, above the old village, building their huts for the winter. He visited three of their new villages in the course of his tour. Their object in thus dividing and pitching near the river is to provide themselves with wood and water, and winter range. Brother Woodruff found them in a poor and wretched state. He repaired some of their guns, which much pleased them.

The Brethren arrive with Cattle.

Monday, December 24. The brethren who went after cattle, purchased 26 head, and reached home with 24. They lost a cow and calf by the way. While passing a narrow path, in a cane brake on the other side of Grand River, they were met by a hunting party, whose dogs fell on the cattle and scattered them in a moment; and it was four days before they could find and collect them again. This cane bottom is several miles wide, and so thick that you cannot see a rod before you. The cold has been excessive. Brother Redfield found one of his feet injured by the frost; and on the whole, they have suffered considerably. After all the disasters that have taken place, we would bless the providence of God that they have arrived in safety.

Wednesday, December 26. Butchered six fat oxen. We were more than ever convinced, that this country is most excellent for raising stock.

Reflections on the close of the year.

Monday, December, 31. The year closes to-day; the year which opened upon us while we were labouring to pass the shoals of the Arkansaw; the year in which we first entered on missionary ground. Another year of trouble has swiftly passed. How speedily will all the troubles of life be over. We have seen but little of the missionary's trials; but we have seen enough to convince us, that time is not a burden to the devoted servant of Christ, though he

should spend his days "in some vast wilderness." Great has been the kindness of God in the past year. Our lives have been spared; our wants supplied; our health restored; our habitations defended. O that we had been more faithful stewards, more active soldiers, more useful missionaries!

GREAT OSAGE MISSION.

EXTRACTS OF LETTERS.

*Rev. Mr. Dodge to the Domestic Secretary.
February 1, 1822.*

Our health is in a very good measure restored; and we are prospered in the labour of our hands as extensively as we could have anticipated. We have several hands employed in assisting us in erecting some necessary outbuildings, preparing us a well, splitting and hauling rails to fence our field, &c. We calculate to commence building a saw-mill and grist-mill early this spring, with the hope of having them finished in the fall. We have fitted up a room, which will probably hold forty scholars; and our school is now in operation under favourable circumstances as we could expect. Brother Montgomery has given up the charge of the school to Brother Jones, who, with Sister Comstock, are set apart to the pleasing work of instructing the heathen children, together with our own. We find much difficulty in persuading the natives to give up their children, and in keeping them after they have been given up.

Brother Sprague is doing very well in the blacksmith department; but he very much needs an assistant, which we wish you would procure for us, one who is a real, substantial workman; for we have not only our own work to do, which we find must be considerable, but the Indians are determined to come here for their work also, although they have a blacksmith under pay from the United States. Some of the principal men among the Osages have manifested a wish that government would establish their blacksmith at our station; but this we shall leave for the government to decide.

We calculate to get along with our school without much expense for a building until another year, when we wish to build one that may be commodious and substantial. The mode of building in this country, if it is ever settled, will undoubtedly be with brick, as there is abundance of the best of clay to make them, and of lime-stone for lime; and there is but little timber, the country being principally open prairie. If economy is used in this country with the

timber, there may be enough to finish brick buildings, and no more. We have concluded, if we ever erect permanent buildings in this place, they must be of brick. We wish the Board would decide, whether we shall build a brick school house, and report to us immediately, as, in that case, it would be important to have the brick made in the present year. We also wish the Board to consider with regard to the mechanics and the farmer mentioned before, and the blacksmith mentioned now; and, if they think expedient, to send them on immediately. Let them come with their wives; and, if there can be a young female, who is a good tailor, well acquainted with cutting and making garments, it would be a very great acquisition to the mission. We find a great want of female assistance. Two of our most able sisters have been taken from us by death, and one is married into the Union Mission. The rest are all feeble, and they find themselves unable to accomplish the business of their department. You will see the necessity of sending us a shoemaker, as Brother Jones is now occupied in the school; and must continue there, Providence permitting, probably for a length of time. The shoemaker should be acquainted also with the tanning business.

As it respects supplies, we hope it may be convenient to send us a boat from the Ohio River, in the course of the season with flour and other necessities that our patrons and agents may think proper to send. And now, Dear Sir, we are here a little band in the wilderness, the subjects of Christian prayers and charities, destined to a solemn and most glorious work, in the midst of enemies without and enemies within; but, thanks be to God, we hope we have a Friend, that sticketh closer than brother. O continue your prayers for us, that our hearts and our hands may cheerfully go to the work of rescuing these benighted immortals from their present degradation and misery, and of bringing them into the glorious liberty of the sons of God. May grace, mercy, and peace, be multiplied to you, and to all who love our Lord Jesus Christ in sincerity.

*Rev. Mr. Pixley to the Domestic Secretary.
January 17, 1822.*

Dear Sir,—Previous to our coming on to this distant country, the public mind had been prepared by the communications from Washington and elsewhere, to suppose these a very different people from what they are, and to believe, that, almost without an effort, or a single self-denial, except that of

starting with our friends, and coming here, the work of evangelizing and civilizing the natives would go on rapidly and successfully. We were told of their dignity; of their stationary settlements, or villages; how desirous they were of learning to read, and to become like good white people; and, in fine, we had almost forgotten, that depraved nature is depraved nature still wherever it may be found; and that changes, such as we wished to be the instruments in producing, were not to be effected, even among those who are called civilized people, without a long and patient waiting for it upon God. But, however things may have been presented to our minds about the condition and desires of this people, a better knowledge of their case from actual observation does not less excite our pity, nor make us wish we had not come out for their instruction. They pray, indeed, if it may be called prayer, as we were told; and even now, as the day dawns, whilst I am writing in my house, I can hear them at their orgies, where their lodges are set up more than a mile from me. They begin very high, in a sing-song note, as loud as they can halloo, and then run their voice, as long as they can breath, to the lowest key. Thus they continue the strain, until they are brought to a pitch, wherein you will hear them sob and cry as though their hearts would break. I have not yet learned, whether it be some particular individuals who make this their business, as mourning men and women, or whether they are all adepts in it. In such a case, they put mud upon their faces and heads, which, as I understand, they do not wash off till their desire is in some measure answered. Thus, you will often see men, women, and children, bedaubed with black mud. But this is more especially the case when they are going off upon an expedition to shoot game, or to fight their enemies, or when they hear some bad news, or have lost some friend or relative. In warm weather, the men go quite in a state of nature, except a cloak around their waists. Many, and indeed most of their little children, are seen going abroad naked, even at this cold season of the year, notwithstanding the thermometer has sometimes stood below zero, and the ground is frozen six or eight inches deep. Their villages are nothing more than what they can remove on the shortest notice, one horse being capable of carrying house, household furniture, and children, all at one load. From this period of the year to the time of planting their corn, they generally reside together at one

place, which they call their village. The rest part of the time, they separate into parties, and stay but a few days in a place, in proportion to the abundance or scarcity of the game where they happen to set up their lodges.

But I must hasten to tell you, notwithstanding all these things, as well as the war, and the jealousies among themselves, that we are not without encouragement in our work. The commands of God, and his promise of success, that seed shall not be sown in vain, ought to be sufficient encouragement. But we have more than this. Our school went into operation about two weeks since; and we have now twelve children from the natives, of both sexes, and of all sizes; five of the full-blooded, and seven half breed. But so variable and deceptive are this people in their feelings and actions, that we have from time to time the most ample scope for imaginary joy and sorrow, as appearances before us are prosperous or adverse; for we are little able to-day to tell what to-morrow may bring forth. But, through your prayers, I hope we shall rest on the promise of God, and not faint or fail; for surely we have seen much of his wonderful works! We are now all turning our attention to the more particular business of our designation; and mine is the laborious undertaking of becoming master of the Indian language. It is not, however, that which I dread. Strange as it may seem, never did I enter upon the Latin or Greek with more desire than I do upon this language; and the thought of being able to speak to them fluently their own tongue, makes no sacrifice or privation appear great or difficult to compass such an object: And when this is gained, I am not certain but that a translation of some part of the Scriptures, and readers sent out from the school as soon as they should be prepared, would be a most valuable method of advancing the mass of the nation in knowledge, and of improving their morals. Why our communications heretofore have been less frequent, you have doubtless learned before this. We hope the like necessity will not again overtake us. Accept, therefore, our highest love; and believe us still most ready to serve you, and to suffer in the work of the Gospel.

From the *New York Advertiser*.

AMERICAN BIBLE SOCIETY.

Yesterday the American Bible Society celebrated their sixth anniversary in this city. At 9 o'clock, A. M. the Officers and

Board of Managers of the Society, and the Representatives of Auxiliary Societies, met at the Philosophical Chamber in the New-York Institution, where the meeting was opened by reading the 133d Psalm by the Rev. Dr. Ripley, of Fairfield, Con. After which a procession was formed, which moved to the City Hotel in Broadway, in the Assembly-room of which the Society were convened. General Matthew Clarkson, Vice President, in the absence of Hon. John Jay, President, took the chair precisely at 10 o'clock, supported by Richard Varrick and John Bolton, Esqrs. Vice Presidents. The meeting of the Society was opened by reading the 60th chapter of Isaiah, by the Rev. Mr. Mortimer, of the Moravian Church in this city; after which the address of the Hon. John Jay, President, was read by Peter A. Jay, Esq. The Treasurer, William W. Woolsey, Esq. read the report of the committee appointed by the Board of Managers to audit his accounts for the past year, by which it appeared that the receipts during the year amounted to \$33,632 34.

The annual report of the Managers was then read by the Rev. S. S. Woodhull, of Brooklyn, L. Island, Secretary for Domestic Correspondence. Among other very important information contained in this able and interesting document, it appeared, that there have been printed, during the year at the Depository, including a small number of Bibles purchased, 36,625 copies, which, added to the number mentioned in the last year's report, make the whole number 268, 177, of Bibles and Testaments, in parts thereof, published by the Stereotype plates of the Society here and at Lexington, Kentucky, or otherwise obtained for circulation since the organization of the Society—That there have been issued by the Society during the year from the Depository 53,470 Bibles and Testaments, including a small number of the Gospels in the Mohawk and the Epistles in the Delaware language, making a total of 193,813 Bibles and Testaments, and parts of the New Testament, issued by the Society since its establishment. Of the Bibles issued from the Depository during the year, there were—French 551, German 393, Gaelic 21, Welch 5—making 970, and of Spanish Testaments 1576. During the past year, there have been added 62 Auxiliary Societies—making the whole number of Auxiliaries 301. After the report was finished, the following resolutions were moved and adopted by the Society.

As the President's Address is to be printed by the Society, we have omitted its in-

sertion. Prevented by age and infirm health from attending on this interesting occasion, this venerable Christian favoured the Society with his views of the vast importance of the institution, and gave them his warm encouragement to perseverance in the benevolent work in which they were engaged. "Let us," said he in the close of his address, "persevere steadfastly in distributing the Scriptures far and near, and without note or comment—We are assured that they "are profitable for doctrine, for reproof, for correction, for instruction in righteousness." They comprise the inestimable writings by which the inspired apostles, who were commanded to preach the Gospel to all people, have transmitted it through many ages, down to our day. The apostles were opposed in preaching the Gospel, but they nevertheless persisted. We are opposed in dispensing the Scriptures which convey a knowledge of it; and let us follow their example. An eminent ancient counsellor gave excellent advice to *their* adversaries; and his reasoning affords salutary admonition to our opponents. That advice merits attention, and was concluded in the following memorable words—

"Refrain from these men, and let them alone—for if this counsel or this work be of men, it will come to nought—but if it be of God, ye cannot overthrow it—lest haply ye be found to fight against God."

In speaking of the prosperous career of the Bible Society, and other religious charitable institutions, Mr. Jay says—"Not only Bible Societies but also the various other Societies who, in various ways, are forwarding the great work in question, have abundant reason to rejoice and be thankful for the blessings which have prospered their endeavours. We of this Society, in particular, cannot fail to participate largely in this gratitude and joy—especially when we reflect on the beneficent and successful exertions of our late meritorious President to establish and support it—on the number of our auxiliaries and members—on the continuance and amount of their contributions—and on the fidelity and prudence with which our affairs have been managed." Sentiments like these, from a man like this—distinguished as he has been for pre-eminent talents and service through a long life of integrity and usefulness, for unsullied virtue and the most exalted piety,—cannot fail to be justly appreciated by those to whom they were addressed; and they must afford them the strongest encouragement not to be weary in well doing.

The Report, which was prepared by the

[Mar 1822.]

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Rev. Mr. Woodhull, is a document of great importance. It is drawn with no ordinary skill and ability—and gives a clear and interesting account of the Society's proceedings through the year past. In style it is plain, forcible, and eloquent—in sentiment excellent, and in feeling and fervency it is rarely excelled. The tribute of respect which it contained to the late venerable but deceased President and benefactor of the Society, was marked by feelings of respect, affection and gratitude.

No good man will read the account of the Society's proceedings without experiencing the liveliest emotions of pleasure and satisfaction. Its prosperity continues, its usefulness enlarges, the means of carrying on its charitable labours increase, auxiliaries multiply, and the public at large are obviously becoming more and more engaged in enabling it to accomplish its great and interesting objects. During the former part of the year, it seemed as if the pecuniary difficulties of various parts of the country, would force the society to circumscribe its operations, and reduce its expenses. Indeed, the Board of Managers found it necessary to lessen for a time their mechanical operations. But, for several months, the tide has changed, the voluntary contributions through the auxiliaries, and other channels of transmission, have been enlarged and liberal, and the managers, anxiously desirous of extending their operations to a degree commensurate with the means put into their hands, have recommenced publishing upon a more enlarged scale, and it is to be hoped that the course so favorably resumed, may continue, and those operations enlarge until the wants of this great and rapidly growing country, for the sacred scriptures shall be fully supplied.

An interesting circumstance in the history of the institution has recently occurred, with which its future concerns will be intimately connected. The Society have purchased ground, and are making the preparations for erecting a Depository for their use and accommodation. A building in which their Managers and Executive officers may be accommodated with room, where their printing and book-binding may be performed, and their books be stored and preserved, is of the utmost importance to their business and convenience. Such a building they have contracted for, and confidently trust that they shall possess before the next anniversary. Such an event will be hailed with the liveliest satisfaction by every friend of the Society.

The addresses delivered by the gentlemen who moved and seconded the several

resolutions were interesting and impressive; indicating great regard to the character and operations of the Society, and containing warm and animated appeals for its countenance and support. Copies of them have been requested by the Society for publication, and we hope the gentlemen will gratify the public by furnishing them therewith.

There were some circumstances attending the present anniversary peculiarly gratifying to the Society. The assembly convened for the purpose of attending the exercises of the day, was large and highly respectable—much larger than on any former similar occasion. It was with peculiar satisfaction also, that the Society was favoured with the attendance of a numerous and respectable body of representatives from Auxiliary Societies in different, and some from distant parts of the country. Delegates were present from Societies in the States of New-Hampshire, Vermont, Massachusetts, Rhode-Island, Connecticut, New-York, New-Jersey, and Delaware. Agents of this character are met with great satisfaction, and it affords the Society much gratification to find their Auxiliaries, in increasing numbers, represented at their annual meetings.

The Society also were gratified by the presence of the Judges of the Supreme Court of this State, now in session in this city. The countenance of men of consideration, holding such high and honourable stations, will always prove beneficial to an institution depending on public favour for its influence and success.

One trait of character which is manifested by the American Bible Society, is beyond all doubt a great cause of its increasing popularity, and as a necessary consequence, of its extensive usefulness, and that is its *national character*. It is truly, as it is denominated, the AMERICAN BIBLE SOCIETY. Every portion of our country, every class and description of its inhabitants, are held by the institution in the same estimation, the highest interests, the present and future of all are objects of solicitude and regard. No country can, in its circumstances, be compared, in many particulars, with ours. Our oldest settlements are comparatively new; our youngest are in their infancy; and a vast proportion of our territory remains yet to be settled and cultivated. As the tide of population advances into the wilderness, it is of the highest importance that the means of literary, moral and religious instruction should keep pace with it. Without provision for these great purposes our solitary places will not

be glad, and our deserts will not rejoice and blossom as the rose; but instead thereof, they will become dark places in the earth, and be filled with the habitations of cruelty. The great means of moral and religious instruction and improvement is the BIBLE, and to supply the wants of our new settlements, requires the utmost liberality of those who possess the ability. For this end, the older and wealthier districts are earnestly called upon to bestow their charity—and we venture to say, that among all the excellent and praiseworthy daughters of Charity, the Bible Society will claim a decided and well earned precedence—through its instrumentality, the means put into its hands will be disposed of to the best possible ends—that of making men wise unto salvation.

REVIVALS OF RELIGION.

From the Chirtian Herald.

Letter from the Rev. Jacob Sickles, Pastor of the Dutch Reformed Church, in Kinderhook, N. Y. to a Gentleman in this City, dated Kinderhook, April 12th, 1822.

DEAR SIR—The good work of the Lord among us, concerning which you request me to give you more particular information, commenced about sixteen months ago. In the fall of 1820, appearances were somewhat encouraging, and hopes were entertained that a favourable change in the state of Religion would then take place; and indeed, the number added to the church in October of that year, was rather greater than usual, but nothing special occurred till about the middle of December. A revival then broke out in a part of the congregation called the Landing, and with so much power, that the general attention in that place was directed to the great concerns of eternity. The most careless were roused from their stupidity, and began to inquire with anxious hearts what they must do to be saved. All appeared now to view religion as the one thing needful, and to have taken the resolution to press into the kingdom of God.

For a considerable time it seemed as if the gracious influence which had been sent down upon us would be confined to the village at the Landing, and a small district of country around it. But it

pleased God to hear the supplications of his people, and after a season of suspense, and solicitude, it began to extend to different parts of the society, and continued to spread gradually until its blessed effects were more or less visible in every neighbourhood, meetings were held daily in the house of worship, or in private houses, and every where the preaching of the Gospel appeared to be accompanied by power from on high. The attention of numbers who had hitherto been thoughtless was now arrested, instances of conviction, and hopeful conversion, were multiplied, and it became evident to the friends of religion, that the Lord was doing a great work among us.

In the month of April, 1821, we held our first communion after the commencement of this work of grace. One hundred and twenty-one persons came forward at this time to confess Jesus Christ before men, by setting down at his table. A scene so solemn and affecting had never before been witnessed in this place. The concourse of people on the occasion was so great, that our house of worship, though unusually spacious, for this part of the country, could not contain them. A deep solemnity pervaded the assembly during the exercises of the day, and impressions were made, which we have reason to hope ended in a saving change.

The Lord's Supper was again administered in July, when the number received into the church on confession was one hundred and nineteen. The solemnity again brought together so great a multitude, that the church was not only crowded to excess, but a great number either went away, or remained around it to hear the word of God, and if possible to see at least a part of the solemn transactions of that day. There were now, as well as at the former communion, some who felt a trembling hope that they had experienced a change of heart, but did not feel prepared to offer themselves as candidates for communion, while others were yet mourning for sin without any hope that God had been gracious to their souls. A number of these with others who were afterwards awakened, and brought out of darkness into God's marvellous light, came forward at our next communion in

October, when sixty-two were added to the church, who, we hope, had first been added to the Lord.

In the month of February we had our last sacramental occasion. At this time twenty-one persons became professors of the religion of Jesus, and sat down with the people to commemorate his dying love to sinners. There have been some new cases of conviction since, and it is probable there will be as many as twelve or fifteen who will be prepared to confess the Saviour at our approaching communion in May.

Surely we have reason to say with wonder and with gratitude, "what hath God wrought!" There is reason indeed to fear that some will turn back to the ways of sin and folly. Nor would it be at all surprising if this should be the case. It is probably the case in all revivals, and I must acknowledge that I have at times felt distressing anticipations respecting a few of our professed converts, but as they have continued steadfast for a considerable time already, I thank God, and take courage. There has been but one decided case of apostacy among us. The conduct of three or four others has not been altogether correct, but their spots, we hope, have been the spots of children.

We have great reason to rejoice and be thankful at seeing the grace of God in the steadfastness of the subjects of the revival, when we consider that some of them were formerly persons of an abandoned character, and that many others, probably a majority of the whole number, are young people, and therefore peculiarly in danger of being ensnared by the temptations of the world. God has magnified the riches of his grace by turning from the ways of sin stout hearted rebels, whose case appeared to be almost hopeless. Our youth, particularly the young females, have been greatly distinguished by the sovereign grace of God in this outpouring of his Spirit. Many of them have, we trust, chosen that good part which shall not be taken away from them, and the exemplary conduct of a good number, gives us ground to hope that they will be ornaments to the church of

Christ. Several of our black people too, have become professors of religion during the revival, and it gives me great pleasure to be able to say their conduct, as far as I can learn, has hitherto been remarkably good.

From what I have stated you will readily suppose that the change which has taken place amongst us is great. It is great indeed, greater than a person who has not been an eye witness of it can well imagine. Not a few persons who but a short time ago were entirely careless about their eternal interest; living in the habitual neglect of public worship, and spending the Sabbath in vanity and sin; are now regular attendants in the house of God, and wherever they can enjoy opportunities of social worship; while instead of that stupidity, and thoughtlessness in which they ever lived, they now discover an earnest engagedness for the cause of religion, as well as for the salvation of their own souls. Prayer meetings, which were hardly known among us before the revival, are established in every part of the congregation, and family worship is now attended to by many heads of families who till lately lived in the habitual neglect of that important duty.

This great change has been brought about, as far as human agency was concerned, by measures which I believe no friend of religion would be willing to condemn. Nothing wild or extravagant has occurred during the progress of the revival, as far as I know, except, perhaps in an instance or two. The truth has been plainly declared; sinners have been faithfully warned; they have been strongly urged to fly from the wrath to come, but no improper means have been used to excite their fears, and work upon their passions. The work has progressed silently and gradually, without the least appearance of that wildfire and confusion which have sometimes taken place in revivals, and have been the means of prejudicing the minds of good men against them. Accordingly, those who have obtained a hope that they have felt its saving influence, have uniformly professed to experience exercises which were rational and

scriptural. None of them, excepting two or three poor ignorant blacks, have ever discovered any thing that looked like enthusiasm.

The convictions of some have been deep and distressing, while others have felt the burden of guilt less severely; some have gone mourning for a long time, while others have rejoiced in hope, after a short season of distress. But whether the work of conviction were more or less severe, of longer or shorter continuance, the subjects of it have all appeared to feel that they were children of wrath by nature, justly exposed to the everlasting curse of God; that they could not escape the punishment of hell, without flying for refuge to the Lord Jesus Christ; and that unless they experienced a change of heart, it was impossible for them to enter into the kingdom of Heaven.

Though I have stated nothing which I do not believe to be strictly true, yet in justice to myself, I must observe, that some particulars would not have been mentioned, did it not appear from your letter that your principal reason for requesting me to write, was the hope that it might be instrumental in removing the prejudices of some good men in your city, who appear not to think favourably of revivals. Could those good men see what I have seen, they would have no doubts or prejudices remaining. For my own part, I would almost as soon deny the reality of religion altogether, as to deny the the agency of the Holy Spirit in revivals.

But you have been informed it seems, that my views and feelings, were very different formerly, from what they are at present. I confess they were. I never indeed, have doubted, but that in some instances, where a religious excitement took place, impressions were made which proved to be genuine, and permanent; but I supposed that the greater part of those who were called converts were influenced by sympathy or enthusiasm, while others seemed to be religious merely because it was the fashion. Various causes have concurred in creating prejudices in my mind against revivals. I shall mention but one, and that in the hope that by bringing it to view I may

be the means, of putting some friends of religion on their guard against it. I have reference to that want of charity and forbearance, nay that spirit of bitterness which the advocates of revivals have sometimes discovered towards those who opposed them, or seemed to entertain doubts upon the subject. Some in the heights of their zeal have appeared to regard as enemies of Christ and experimental religion, all who presumed to call in question the genuineness of the work, or even the propriety of the means that were used to promote it. I mention this as a fact, because I have become acquainted with it not from information only, but from my own observation. But we must distinguish between the cause of God, and the instruments by which he is pleased to carry it on. It would not have been right to condemn the Saviour or his religion, because his disciples wished to call down fire from heaven, to consume certain Samaritans for not receiving him into their village. Nor must we conclude that revivals are not the work of the Holy Spirit, because some who speak and act in favour of them at times, betray a temper that does not become the Christian. It would be well however, if all who profess to be friendly to such distinguishing dispensations of divine mercy; and especially, those who are called to take a leading part in them, would always consider what manner of spirit they ought to feel, and to manifest. Surely, it would be better to treat even the avowed enemies of religion with tenderness and respect, than to meet them with the scowl of contempt and defiance. "The servants of the Lord, must not strive, but be gentle unto all men, and patient in meekness, instructing those that oppose themselves: if God peradventure will give the repentance, to the acknowledging of the truth; and that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will."

I am happy to learn, that the prospect of an extensive revival in your city is so encouraging. The Lord grant that the hopes of his people may not be disappointed.

RELIGION AMONG SEAMEN.

LIVERPOOL SEAMEN'S FRIEND SOCIETY,
AND BETHEL UNION.

Extracts of Correspondence.

*Extracts from the Fourth Report of the
Committee of the Bethel Companies.*

Nov. 5. Company D.—Two of the Company visited an adjoining street and brought in numbers from the public-houses. A woman two Seamen were standing at the corner of the street; the men were invited to go into the Bethel meeting, and readily complied; on their leaving the woman, she said, "she had a soul to be saved, and would go with them if allowed;" this was readily agreed to, and during the time of service she was much affected, and we have reason to believe (the reporter writes) was the subject of serious impressions.

Nov. 6. One or two of the Second Company, with some Sailors, went out at the time of prayer on what is called the impress service. They met by the Old Dock a Sailor smoking his pipe. They stopped him by the exclamation, "Avast, shipmate; where are you bound to? Will you go with us? we are going to a Bethel prayer-meeting." "I want nothing to do," replied he, "with Bethel prayer-meetings," and endeavoured to sheer off,—but the Bethel Sailors bore up along side of him, and after another attack, he so far yielded as to consent, if they would let him finish his pipe during the prayer. "No," said they, "that cannot be granted; the meeting being in a sail room, it would be dangerous." He paused a moment, then said, "here goes;" threw his pipe into the Dock, accompanied the friend into the meeting, and behaved in a very orderly manner.

Nov. 6. A Captain of a foreign vessel, passing over the Old Dock Bridge, observed a colour under the arm of one of the Bethel flag-officers, and stopped him to inquire, "Vat flag be dat?" "A Bethel flag, Captain." "Ho! dat flag be goot flag. I know now, vat make no bad vomans, no bad mans quarrel on the Sabbat." "What do you mean, Captain?" "Vat do I mean? vy; I be soom voages from Holland to dis port, an alvay lay de Galliot in de Salt-hoose Dock, on de end of Briedge-street; an alvay on de Sabbat pastnoon de means and de vomans in dat street dit alvay be fiting an makin riot like de vicked devils. Dis time, I says to steersman, on de Sabbat, no fiting, no riot, no makin vickedness all pastnoon, all the hoosen shute, an no vomans an no mans in de crews to talk an makin de riot. I dit much vonder do goot

cause; now I know dat flag do all de vonder—is done much goot at Hamburg dat goot flag. I see it at de mast top every day."

Nov. 10. The daughters of a respectable tradesman residing in the vicinity of the docks reported to a Bethel friend, that, previous to the formation of the Bethel Union, they had lived in a state of indifference to either public or private religion. Even the decent observance of the Sabbath was neglected, if business could be done. On the introduction of the Bethel prayer-meetings on ship board and in the rooms adjoining the docks, the father had been induced by the novelty of the scene to attend, and a wonderful change in the family has been the consequence; the Sabbath being no longer neglected, or the sacred duties of domestic religion disregarded; but, to use the term of the daughter, the family had become very religious, and *in particular the father*; and they made it a point at all convenient opportunities to attend the Bethel meetings. The father seldom was absent.

Nov. 20. Company B.—About 200 persons, very serious and attentive. The following day the reporter entered into conversation with a Sailor who was at the prayer-meeting. This man stated that his vessel was, the week before, stranded on the outside of the rock; that previous to her getting ashore, she was on her beam ends for upwards of twenty-four hours, and that every moment they expected would be their last; but through the kind providence of God, the ship's company were brought safe into this port. "Since my arrival in Liverpool, (said he) I have attended the Bethel meetings to show some gratitude for my deliverance." Upon being asked what he thought about dying when in danger, he said, "Ah Sir! I never saw myself so wicked a sinner before; my sins stared me in the face, and crimes long forgotten rushed upon my memory, but now I am determined, *by the help of God*, to alter my course and prepare to meet death whenever it may come."

Nov. 1821. Two ladies having a desire to be present at a Bethel prayer-meeting, visited one. When the service had concluded, they observed two sailors in close conversation, and, as they passed, overheard the following dialogue:—1st sailor, "I say, how good these people are to be praying for us Seamen." 2d sailor. Ah, how pleasing will it be, when we are far from home, to think during the dark night watch, that these Bethel friends are praying for us. 1st sailor. What shall we do to shew

our gratitude to them? 2d sailor. Why let us turn to and pray for them: we praying for them at sea; they praying for Sailors ashore! O! what a Bethel Union this will be! and on our return, if it please God to spare us, we will take the circuit of the docks, and collect the Sailors to the Bethel meeting.

Dec. 12. Company C.—120 to 150 present. Two strangers engaged in prayer who were sailors belonging to Yarmouth. Their prayers were fervently offered up to the great Jehovah in behalf of the Seamen belonging to this port, and for the success of the Bethel Union. In conversation with one of the Secretaries at the close of the meeting, they reported the good effects the institution of prayer-meetings among seamen had produced in various ports of Great Britain. Being principally engaged in the coasting trade, they had, at different periods, visited London, Bristol, and most of the smaller ports on the western coast of England: and wherever prayer-meetings were held, not a single instance had they witnessed of any disposition on the part of Sailors to disturb the meetings: on the contrary, on every occasion, if absence from duty permitted, the seamen had gladly availed themselves of these opportunities of religious worship, and their general language was gratitude to those who instituted the meetings, placing them (as they observed) on the same scale with the rest of their fellow-creatures.

Dec. 22. Company F.—One sailor, in prayer, observed, "that he often vowed during the severity of a storm, or in a tempestuous gale, that he would, if spared, serve the Lord all his days; but when in sight of port, all these vows were soon dissipated and forgotten: now, however, he blessed God for bringing him to Liverpool, where under his word, and with the prayers of his people, he had been brought to know his lost condition, and had been encouraged to approach the throne of mercy. He could praise God, he added, for peace of mind, for a sense of sins forgiven, and for the blessed influence of the Holy Spirit of God."

THE PRESS GANG.

OR, WAR PROCLAIMED BY THE PRINCE OF PEACE AGAINST THE PRINCE OF DARKNESS.

At page 755, we made several extracts from a tract, bearing the above title. The following from the same work will be read with equal interest. Surely this is going into the high-ways and hedges to compel them to come in.

Another object of this Stepney Mission has been to extend its influence to Wapping-wall and its vicinity. A pious man lives here in a large public-house, who declines business on the Lord's day. The largest rooms in this house have been opened for a Sailor's Prayer Meeting on Sabbath evenings. To procure hands for this place, the Sea-missionaries enter on the impress in the fullest sense of the word. One party takes a street, another does the same; they form a regular line of communication to the house where the Bethel flag is hoisted; there some are stationed to arrange the crowd as they enter. The men in the advance, as they pick up the careless sailor march him along in a smiling friendly way to the next link of the chain, and thus they are passed on until they reach the house, when they are urged forward, and placed at the head of the room, that they may not prematurely escape if they feel disposed, as the entrance about the door soon becomes blocked up when the service begins.

Each party on the impress is provided with religious tracts and they always present one first to a strange sailor and in the kindest way invite him to attend a meeting for sailors at a public-house near at hand. The sailor generally complies. Sometimes in a kind and affable way they lay hold of the jacket or the arm of the hesitating sailor, and gently urge him onward; such, it is presumed, was the idea our Lord had when he said "*compel*" them to come in, not by violence or persesution, but by mild and gentle persuasions, for the everlasting welfare of their precious souls. A constable lately came up, and swearing said, "what are you going to do with these men?" A pious sailor put the "Swearer's Prayer," a religious tract in his hand; he looked at it, felt confounded, and quietly walked off to a public-house. On Sunday evening a gentleman of the neighbourhood had watched these proceedings for a considerable time, and not knowing what to make of them, he fancied it was the evening service, and resolved to interfere and protect the sailors who were then impressed by their zealous brethren; he crossed the street, and approaching a person who was leading a sailor along, he said, "Sir, I insist upon knowing what you mean to do with these men; we live in a free country, and no man has a right to be forced against his will; the war is over, and as we are all at peace, men are not wanted for the navy, and I must insist on knowing what you mean to do with them." The good man instantly replied, "Sir, there is an everlast-

ing war proclaimed against the kingdom of darkness, and we are on the impress service for the King of Kings; we are commanded by him to go out into the highways, and lanes of the city, and compel poor sinners to come in, that they may be saved. He then entered into the fullest explanation of their objects, their proceedings, and the blessing of God that had followed the exertions hitherto made. The gentleman was perfectly astonished. "Well said he, *'I have lived here many years, and seen a great deal of the wickedness of sailors, but never had an idea of such a method to reform them; well, God bless you, go on.'*"

Sometimes the sailors are surrounded or accompanied by bad women; here the pious men endeavour, if possible, to draw them off from the latter, and very often succeed, so that the sailor who was going to a most infamous brothel, finds himself suddenly transported to a sailor's prayer meeting. At other times the women cleave to them, the good men then give each girl a religious tract, and invite her to attend also, and sometimes they have walked in company with the sailors *they had picked up for their purposes*, and staid the whole time with great seriousness. When the time to commence service arrives, all the different parties fall in from the streets and lanes, and the service begins by those very men who have been labouring on the *religious impress*. They consist of captains, mates, and seamen, and they give out hymns and pray alternately in an extemporary manner with great fervour, affection, and zeal, for the salvation of their brother sailors whom they have now pressed to serve the Lord Jesus. Ten or twelve persons usually engage in prayer, and the service closes with a heavy shake of the hand, and an invitation to attend on board the ships at the week evening meetings.

The greatest good has already resulted from this plan of itinerating; and though our good sea missionaries have met again at the Mission-house prior to boarding the ship for the night, and expressed themselves exhausted beyond measure with the fatigues of the day, yet they have rejoiced at the fruit of their labours with joy unspeakable, and full of glory.

Deeply impressed with a conviction of the great importance of those efforts, a friend to the cause felt desirous that a society should be formed to embody all those exertions, and provide means for the support of this good work. For this purpose the large and respectable room belonging to Mr. Fitch, and used by him for his a-

cademy, near Stepney church, was hired, and the meeting was publicly announced.

On Friday evening, September 23th, the chair was taken at six o'clock by the Rev. G. C. Smith of Penzance, and ———, ministers from Falmouth, engaged in prayer.

Captain Wilkins, and Cuthbert Ward, a seaman, stated some particulars of sailors meetings. The Rev. Mr. Upton, jun. of Baptist meetings at Poplar, and the Rev. G. G. Seraggs of the Union Chapel, then gave their most hearty concurrence to the meeting, and delivered a most interesting and affecting testimony to the exertions of the pious seamen from what they had seen in their own chapels.

Captain Stephenson, from Rio Janeiro, declared his firm conviction of the importance of this work, and related his exertions with a Bethel flag at Rio.

The Rev. Messrs. Lockyer of Shadwell, and Grant of Lambeth, added their zealous advocacy of the cause; and Mr. T Philips, Secretary of the parent society, from his long and intimate acquaintance with this division of the work among seamen, powerfully urged all possible co-operation to accelerate its progress and ensure increasing success.

THE GROUND OF UNITARIAN CATHOLICISM.

Unitarians, indeed, pretty generally disclaim the opinion, that *any* particular belief is necessary to salvation: and, in truth it must be so, for they are generally believers in the doctrine of *universal salvation*. Such persons are, of course, persuaded that no departure from the truth, either in faith or practice, not even atheism itself, or the most fiend-like abominations in conduct, can eternally destroy any one. But I leave you to say, how this opinion can be reconciled with such declarations as the following—*If ye believe not that I am he, ye shall die in your sins. He that hath the Son, hath life; but he that hath not the Son, hath not life. He that believeth on the Son of God hath everlasting life, and shall not come into condemnation, but is passed from death unto life; but he that believeth not on the Son of God, SHALL NOT SEE LIFE, but the WRATH OF GOD ABIDETH ON HIM.*

As to the suggestion sometimes made, especially by weak and superficial writers, that confidently believing and pronouncing the reception of certain opinions necessary to salvation, involves a claim approaching, if not amounting, to something like *papal infallibility*; it is really too silly to need a formal refutation. The plain import of the

suggestion, is neither more nor less than this, that humbly to credit God's word, and to believe and pronounce that to be necessary to salvation, which the great Author of salvation has declared to be so, is presumptuously setting up our own notions as an infallible rule of faith. If this be reasonable, or if it deserve any respectful name, I know not what deserves to be considered as supremely preposterous. If I know what the most arrogant, daring, impious assumption of more than "papal infallibility" of which fallen man is capable, is, it is undertaking to pronounce *that* a trifle which the infinite God has pronounced all-important; and that unessential to the safety of man, which HE has declared to be the foundation of all Christian hope.—*Dr. Miller's Letters.*

INFIDELITY, ALIAS SOCINIANISM.

A gentleman of reputed piety and respectable talents, but formerly of sceptical sentiments, living in the neighbourhood of a number of votaries to Paine's "Age of Reason," in this state, was lately interrogated by one of the infidel fraternity, as to the reason of his new views, or in other words, of the "faith that was in him" concerning revealed religion: whereupon a free discussion ensued, which was conducted on the part of the former, with a good degree of that ingenuousness inculcated by the Gospel, and on that of the latter, with no small degree of the sophistical adroitness so characteristic of the genius of his *Master*: and among other arguments used by the latter to proselyte the former back to infidelity, was the following.—*"There is not a hair's breadth difference between the 'Age of Reason' and Unitarianism; Unitarianism is the religion of right reason.—reason unshackled, unsophisticated, which is carrying all before it wherever it goes, and in less than a century will become the religion of the world' !!!*

That the foregoing sentiments were advanced in sober earnest can be abundantly proved. They remind us of similar sentiments and declarations advanced with equal confidence by one of Paine's deluded followers about sixteen years ago. The writer of this article was at that time on terms of intimacy with such a man. By listening to his instructions the poison of infidelity was drunk in like water; and he, together with several others who were much younger than our teacher, were on the verge of destruction. But it pleased a merciful God to open our eyes. We saw our danger; and some of the number, we have reason to hope, were by grace plucked as brands from the burning. While enquiring after a better way we went to our *file leader*, and told him our fears, and tried to reason with him, but in vain; he had read much, and was versed in wiles. On a certain Sabbath evening, after several had been admitted into the church, this poor deluded man, who with all his wisdom knew not God, expressed himself as nearly as can be recollected, in the following manner:

—"What does all this mean? I don't understand it. I see you all running after religion; and if it is good for you it is good for me; but it is all *jargon*. You tell about your *three Gods*, and your *one God*, and your *God man*, and *God's dying*—it is all nonsense. I have been sitting here all day (for he seldom if ever attended meeting) examining the Bible, till I have become perfectly *mad*. I find the most eminent Christians have all been murderers, adulterers, thieves and robbers. I cannot understand it." At the close of his remarks, after some quotations had been made from the Bible, he brought his hand down upon the table with earnestness, and said, "The Bible! in ten years from this time there will not be a Bible to be found in the world." Poor man, he did not live to see his prediction fulfilled, nor to see more than two thousand Bible Societies engaged in sending the Gospel to every nation and kindred and tongue under heaven. At that time we knew nothing of the peculiarities of Unitarians, but from the sentiments advanced by this man, we considered him a Deist, an Infidel, a Universalist; and had he lived to the present day, he doubtless would have been a Unitarian.

The sentiments contained in the foregoing piece suggests the following

QUERIES.

1st. Since the votaries of Thomas Paine claim so near an affinity to Unitarianism, can the justice of their claim, in truth, be denied?

2d. Is it not the craft of the adversary, at the present day, to subvert religion by professing friendship to it?

3d. Are we not warned of such devices in 2 Cor. xi. 14?

4th. If the confident expectations of Infidels and Unitarians are to be realized, will not the slaying of the witnesses foretold in Rev. xi. 7. be effected by nominal Christians?

5th. When Satan turns Christian, ought not souls to beware?

OBITUARY.

ADELINE MARBLE.

Died, in this city, on the 3d of May inst. Miss ADELINE, daughter of Mr. Simeon Marble, in the 18th year of her age.

The sympathetic heart of the reader will beat with increased emotion, when he is told that Adeline was the oldest sister of Susan B. Marble, who died about 15 months since, in a remarkable manner, on the morning of the Sabbath on which she intended to unite with the church, in company with more than one hundred of her companions; and that since that time a younger sister has been called into eternity.

"Insatiate Archer! could not one suffice?

"Thy shaft flew thrice, and thrice my peace was slain."

When we record the departure of those, who in the flower of life, in the most interesting period of their existence are cut down by the stroke of death, a thousand tender and sol-

emn reflections rush upon the mind. The person whose death we now notice, was bound to her connections and numerous friends by the strongest ties.

To a disposition uncommonly sweet and amiable, she added a stability and firmness of character unusual at her age, an active zeal for the welfare of her fellow creatures, and a humble yet cheerful devotedness to the cause of her Redeemer, which rendered her in no common degree an interesting companion and a useful member of society. In early life she was remarkably obedient and affectionate, and ever manifested a tender solicitude for the happiness of her parents and friends.

During the late interesting revival in this place she became hopefully reconciled to God through the merits of his Son. She publicly professed her faith in the Christian religion, soon after the death of her sister.

Since her submission to God she has, in an eminent degree, exhibited the Christian character, and very few have enjoyed more uninterrupted comfort. Her evidence has been constantly brightening; it was not like the meteor's glare, which flashes and dazzles for a moment, but like the steady lustre of the sun, shining with increasing splendor to the perfect day. If at any time her mind was clouded, it was momentary and served but to render more clear and decided the reality of that change which she experienced.

Her last illness was short but distressing, and such was the nature of her disease that soon after its commencement, little hope was left of her recovery. In the view of death, with perfect composure and serenity of mind, she said, "O my dear Ma, if I am soon to exchange this vain sinful world, for the kingdom of heaven, what a happiness it will be for me." At evening some of her companions attended the Junior Ball. As a carriage passed by the house, she said, "I suppose they are going to the ball. I would not exchange places with them. I am much more happy on this sick-bed than those who attend the ball. I pity them. O that the Lord would open their eyes." She always expressed much feeling for her companions, and spoke of them when in great distress.

When asked by a friend if she found Jesus precious, she replied, "Yes, O how good it is to have such a friend as Jesus,—there is no friend so near as he is.

"Jesus can make a dying bed
Feel soft as downy pillows are."

She was told it was hoped the Lord would spare her, as the separation would be trying to her parents." She replied, "it is the Lord let him do what seemeth him good; the cup our Heavenly Father giveth, shall we not take it?"

When asked if she was willing to die, with a heavenly smile on her countenance, she said, "I have no will of my own; I have no wish to live, unless it be to comfort my parents and do something to advance the interests of the Redeemer's Kingdom. I am willing to live or die as will be most for the glory of God. I feel perfectly resigned to his will."

The morning on which she died she appeared to have exalted views of the goodness of God, and language was too feeble to express her feelings. Just before her death, she said to her parents "Do not weep for me, I am going to my Heavenly Father; it will be but a short time and we shall all meet in our Father's house, where separation will be unknown, and where sin and sorrow have no admittance. I feel no fear—Jesus will receive me, and I trust wholly to his mercy. O to grace how great a debtor!"

She enjoyed a peaceful serenity of mind, and the clear use of her reason to the last; and as death approached she observed that she could not see as well as usual, and added, "but it is nothing to lose my sight to what it would be to lose sight of my Saviour. Oh, nothing is so good and so sweet to me as the sight of my Saviour"—and then fell asleep on his bosom.

Thus in the triumph of faith died this interesting lovely youth; but though "dead she yet speaketh." In her exemplary life, her cheerful resignation to the divine will, and her serenity in view of the last trying scene, she has shewn the excellence of the religion of Jesus.

This was her consolation in sickness, her support through the dark vale of death, and has doubtless carried her to the society of saints in glory. Miss M. embraced the Saviour in youth; she relinquished the pleasures of sin which are but for a season, and laid hold of a hope for immortality. Placed in a situation and possessing accomplishments which might have enabled her to enjoy the pleasures of the world, and mingle in the circles of refinement and gaiety, she turned aside from these vanities and sat as a humble penitent at the feet of Jesus. It was here she learnt that submission which was her consolation when the world and its enjoyments receded, and *eternity*, with its tremendous realities, opened before her. 'Tis here, as a humble suppliant, you must come, who are basking in the sunshine of youth, and tasting the pleasures of time, or the joy which crowned the last hours of the lovely Adeline will not be yours. Ye who now smile in the enjoyment of friends, where countenances beam with health and beauty, and who are in the bloom of life, remember her, (with whom many of you associated,) and prepare to follow her into *eternity*. Improve the present moment, for like Adeline you may soon be summoned to the land of silence.

Much consolation and instruction may be drawn from the following excellent letter, written by a friend who had witnessed her serenity in the prospect of death, and who left her on the day preceding her decease, with some hopes of her recovery.

SAYBROOK, May 4, 1822.

Dear afflicted friends,—And is Adeline no more? Has her sainted spirit fled to heaven, and left you so soon, to mourn? My heart bleeds for you,—I am so filled with sympathy

in your sorrows, that I can hardly write. My family are bathed in tears. I had told them of the dangerous situation of the dear child; but still we thought God would spare her to you: for when I left you, she was hopefully convalescing. Oh! how we were all surprised, broken, turned to paleness, and then filled with tears, exclaiming, "The work is finished! she is no more! the hour is come; she was ripe for heaven; she has gone to meet her sisters, and they are now sweetly singing the song of the Lamb. Half your family are now in glory. How soon have they finished their course! what bright evidence have they left behind them, for the consolation of the surviving, that they were happily matured for an early grave—for a bright morning, and an unclouded day, where night never comes, and joy is never shaded. Are these little sainted spirits now thinking of their parents, and the surviving children; would they not say, as the dear Adeline said on her death bed, when you were weeping round her, and she was all serenity, and full of faith in her Redeemer, "Don't weep—I am going to the Father—Oh how much happier am I than my young mates, who are, this evening, going to the house of music and the dance."

"Jesus can make a dying bed
"Seem soft as downy pillows are,
"While on his breast I lean my head,
"And breathe my life out sweetly there."

I will not say to you, don't drop the funeral tear, for Jesus wept at the grave of his friend; but I do say, don't complain. "Whom the Lord loveth he chasteneth." May God give you all that serene submission to his will which a Christian should feel, while saying, "Father, thy will be done." "Here am I, Lord; do with me as seemeth thee good." I will adore the bereaving, as well as the giving God. Heaven has done all right. He never sends on us one affliction too heavy, nor too many; and his grace will be sufficient for his children. And do not, my dear friends, forget your mercies amidst your bereavements. God has given you, in past years, a long course of almost uninterrupted prosperity; there was danger of having "your good things in this life." What a bitter remembrance would this have been! But heaven had better things in store for you, and now appears to you in a very different way than when crowning you with temporal prosperity. He had multiplied your gold and silver, and given you six dear promising lambs in the house; but he saw that there was danger of making idols of them, and taking away your hearts from your God. He takes one of them, ripens it for heaven, and calls it to himself. He looks upon your sorrows, and gives you that which worlds can't purchase, and we

hope, enables you to choose the good part. He then takes from your companion an aged mother, full of faith and ripened for heaven. He then calls to the arms of Jesus, who always loved little children, the babe of the family, to prove your faith, and said, "suffer it to come unto me, for of such is the kingdom of God." Lastly, he looks on the eldest daughter, richly prepares her for glory, and then calls her to a world where she may enjoy and glorify her Redeemer, with all that purity of heart which she so much desired on earth, but which she never could do in this state of imperfection and trials. Not one of them was taken, till, as we believe, they were matured for a better world. Now let me ask you, as you take a retrospect on past scenes, on former prosperities and late bereavements, which of them most deserve your gratitude to heaven? Which of them is an indication of heaven's richest love? Would you, if, by asking, you could have your desire, would you go back to the former unsanctified prosperity of the past life, or would you say, God's greatest mercies are found amidst the chastisements of his Providence? Would you not altogether prefer these sanctified afflictions to all the unhallowed mercies of this vain world.

'Tis finish'd, the conflict is past,
"The heaven-born spirit is fled;
"Her wish is accomplish'd at last,
"And now she's entomb'd with the dead
"No sickness, or sorrow, or pain,
"Shall ever disquiet her now;
"For death to her spirit was gain,
"Since Christ was her life when below.
"Her soul has now taken its flight,
"To mansions of glory above;
"To mingle with angels of light,
"And dwell in his kingdom of love."

Oh how blest to be able to say, "Born of heaven, fulfilled her visit, and returned on high."

REV. TIMOTHY HARRIS.

Died, at Granville, Ohio, on the 28th of March last, of the consumption, the Rev. Timothy Harris, pastor of the Congregational Church in that town, aged 41. He was graduated at Middlebury College in 1805, and went with a truly missionary spirit to the new settlements in Ohio. He was enabled to bear his long and painful sickness with Christian patience. The doctrines of grace which he faithfully preached afforded him consolation in the near view of eternity, and he died with an unshaken hope in his Redeemer.

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